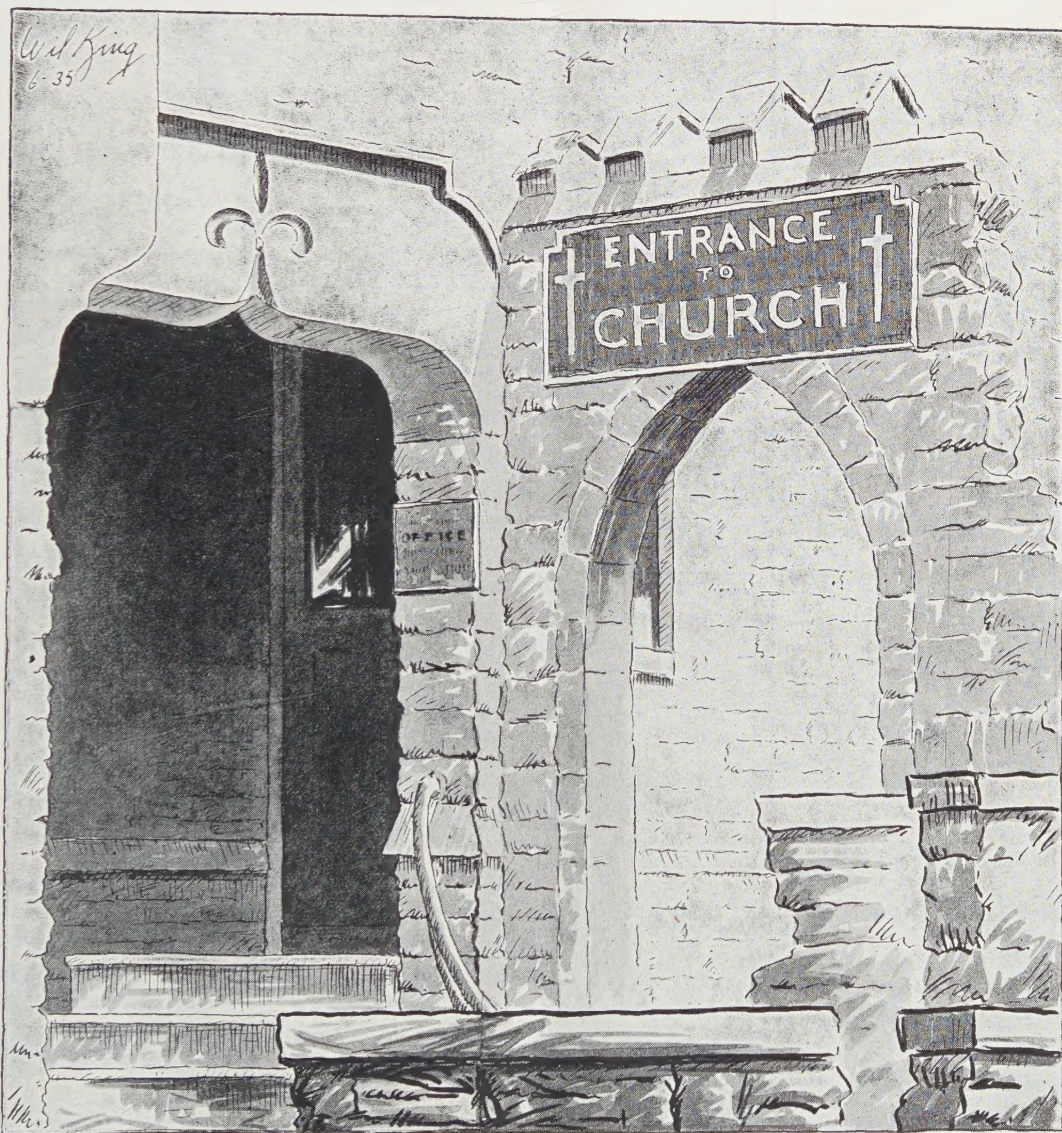


# The Living Church



ENTRANCE, CATHEDRAL SHELTER MISSION, CHICAGO, ILLINOIS

After the pen and water color study for the etching by Wil King

(See article on page 30)



# The Living Church

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

CLIFFORD P. MOREHOUSE.....Editor  
REV. SMYTHE H. LINDSAY.....Managing Editor  
REV. FRANK GAVIN, Th.D. }  
CLINTON ROGERS WOODRUFF } Associate Editor  
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.....Devotional Editor  
ELIZABETH MCCrackEN .....Literary Editor  
ADA LOARING-CLARK .....Woman's Editor

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## Church Kalendar



### JULY

7. Third Sunday after Trinity.
14. Fourth Sunday after Trinity.
21. Fifth Sunday after Trinity.
25. St. James. (Thursday.)
28. Sixth Sunday after Trinity.
31. (Wednesday.)

## KALENDAR OF COMING EVENTS

### JUNE

- 8-July 31. Georgia Conference.
- 10-July 20. South Florida Camps.
- 17-July 20. Wa-Li-Ro Choir School.
- 24-July 6. Kenosha Conference.
- 29-August 24. Michigan Camps.
- 30-July 6. Western New York-Rochester Young People's Conference.
- 30-July 7. New Jersey Conferences.

### JULY

- 1-6. St. Margaret's Summer Conference.
- 1-12. National Episcopal Church Conference on Rural Work, Madison, Wis.
- 1-13. Southwest Young People's Conference. Shrine Mont Clergy School.
- 5-8. Conference on the Kingdom of Christ, Adelynrood, South Byfield, Mass.
- 7-13. Long Island Young People's Conference. Valley Forge Conference.
- 15-19. Washington Provincial Conference for Colored Church Workers.
- 16-18. Conference of Negro Clergy on Forward Movement, Galveston, Tex.
- 19-22. Girls' Friendly Society Conference, Adelynrood.
- 23-28. Olympia Conference.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### JULY

22. St. Mark's, Philadelphia.
23. St. Barnabas' Free Home, Gibsonia, Penn.
24. Community Transfiguration, Glendale, Ohio.
25. St. James', Des Moines, Iowa.
26. St. Mary's-by-the-Sea, Pt. Pleasant, N. J.
27. St. James, Ft. Madison, Iowa.

**For Information on  
Coming Events in Europe**

Consult the  
**Living Church Travel Bureau**

## Clerical Changes

### APPOINTMENTS ACCEPTED

FEILDING, REV. CHARLES RUDOLPH, formerly Fellow and tutor in General Theological Seminary; is priest in charge of St. Mary's Church, West New Brighton, N. Y. Address, 347 Davis Ave., West New Brighton, Staten Island, N. Y.

SPENCER, REV. J. RICHARD, recent graduate of Nashotah House, is deacon in charge of the missions in the Big Bend Area of Texas. Address, P. O. Box 726, Marfa, Texas.

TAYLOR, REV. RICHARD D., deacon, is in charge of St. Andrew's Mission, Las Cruces, N. Mex. Address, 516 N. Alameda Ave.

WHITE, REV. EDWIN G., Ph.D., formerly rector of St. John's Church, Ionia, Mich. (W.M.); to be priest in charge of Grace Church, Willowdale, St. Stephen's, Romulus, and St. Andrew's, Kendaia, N. Y. (C.N.Y.), effective July 14.

### NEW ADDRESSES

HENRY, REV. HUGH H., formerly 41 West 140th St.; 993 Union Ave., The Bronx, New York City.

SIDENER, REV. HERMAN S., S.T.D., formerly 1342 Cleveland Ave.; 1215 Market St., N., Canton, Ohio.

### SUMMER ACTIVITIES

DEPRIEST, REV. ROY E., will be in charge of St. Mark's Church, West Orange, N. J., during July and August, and in residence at the Rectory.

### CHANGE IN ADDRESS

Subscribers who are planning to change their addresses, temporarily or permanently, are urged to notify THE LIVING CHURCH at least two weeks in advance. This will prevent any delay, and insure the prompt arrival of copies.

**THE LIVING CHURCH**  
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MILWAUKEE WISCONSIN

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### RESIGNATION

MORTON, REV. WILLIAM J., D.D., as rector of Christ Church, Alexandria, Va.; to retire from active work, effective August 31st. Address, Charlottesville, Va.

### ORDINATION

#### PRIEST

CHICAGO—The Rev. J. RODGER MCCOLL was advanced to the priesthood by Bishop Stewart of Chicago in St. Martin's Church, Chicago, Ill., June 29th. The ordinand was presented by the Rev. P. W. MacDonald who also preached the sermon. Address, 1048 N. Parkside Ave., Chicago, Ill.



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ATLANTIC CITY





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No. 2

## EDITORIALS & COMMENTS

### "The New Idol"

**D**R. LEIPER'S article in this issue is a timely review of the progress of the struggle between Church and State in various parts of the world, notably Germany and Mexico. It is easy—too easy—to dismiss the frequent news reports of government suppression of religious freedom in various parts of the world with a shrug of the shoulders and the statement that the Church—Catholic or Protestant—is corrupt in those countries anyhow and the government is only taking a much needed step toward reforming it. Such an attitude overlooks the fact that these various acts are surface manifestations of a deeper philosophy that is permeating the entire world and that is not without its repercussions in our own country—the philosophy of the Totalitarian State.

Why were Christians persecuted by the Roman Empire in the early days of Christianity? It was not fundamentally because of their religious views, for Rome was notably tolerant of differences in religion so long as loyalty to the Emperor and the State were unquestioned. It was just at this point that that queer sect, the Christians, came into conflict with the Empire. Witness, for example, the charge of Tertullus in his attempt to get the Roman Governor to take action against St. Paul: "For we have found this man a pestilent fellow and a mover of sedition among all the Jews throughout the world and a ringleader of the sect of the Nazarene" (Acts 24: 5). It was always this charge that carried weight with the Roman authorities—the Christians were inciters of sedition, they refused to burn incense to the Emperor; in short, they refused to worship the idol of the Totalitarian State.

Christians must always refuse to worship the idol of the Totalitarian State. It makes no difference whether that state be a Communist one, as in Russia, a pseudo-Socialist one, as in Mexico, a Fascist one, as in Italy, or a Nazi one, as in Germany. In any case, as Dr. Gavin so clearly points out in his tract, *The New Idol* (though indeed the State is one of the oldest of idols), the old Roman doctrine of the divine State is revived, politics becomes religion, and any other religious loyalty is effectively precluded. What Dr. Gavin says of Communism may equally well be said of Fascism: "As a religion it

evokes self-dedication, self-discipline, and self-sacrifice. As a compensation for religion it satisfies in some measure at least the radical impulse in man's heart for discovering an object of worship. As an intolerant loyalty it simplifies duties and obligations by eradicating the possibility of any rival claiming even a small measure of allegiance."

The program of a Totalitarian State must of necessity involve the attempt to destroy any religious loyalty directed above or beyond the State. Thus it is not surprising that Hitler permits pagan festivals while suppressing Christian ones or that the new Cabinet of President Cardenas has announced its intention to continue the program of persistent suppression of the dominant religious body, the Roman Catholic Church, and the maintenance of socialistic education in the schools.

Yesterday Russia was the field of combat between the Church and the Totalitarian State. Today Germany and Mexico are the most conspicuous battle fields, though signs of the same struggle may be seen in Italy, Spain, Japan, and many other parts of the world. Will the scene of the conflict be shifted tomorrow to England and America?

#### The National Youth Administration

**C**AN economic security for half a million unemployed young men and women between the ages of sixteen and twenty-five be secured through the expenditure of fifty million dollars? That, at any rate, is the objective of the President's new National Youth Administration. Set up by executive order under authority of the act placing some four billion dollars at the disposal of the President for relief purposes, the NYA has the following fourfold objectives:

1. Finding employment for jobless youths in private industry.
2. Training and retraining for industrial, technical, and professional employment.
3. Providing work-relief upon projects designed to meet the needs of youth.
4. Providing for continuing attendance at high school and college.

It is gratifying to know that the problem of idle youth is



at last being attacked on a nation-wide scale. Probably there is no point in the national economy at which rehabilitation is more imperative. Every June the high schools and colleges throughout the land graduate thousands of young people who, despite the well-turned phrases of commencement addresses and baccalaureate sermons, speedily find that the world is not waiting for them to assume its burdens but rather has no place for them at all. Consequently, we are raising a generation that has never had the opportunity to work, has no knowledge of how to go about earning a living, expects to be supported from public funds, and is rapidly losing all desire to be self-supporting. What catastrophic results this may have in the years to come can scarcely be predicted.

The National Youth Administration is a step in the right direction. The problem is a national one and calls for constructive social planning on a grand scale. But it takes more than the setting up of an organization and the allotment of funds to accomplish so tremendous a task. We shall look forward with the greatest interest and anxiety to the development of the NYA program, which we fervently hope will be constructive, non-partisan, and effective.

### The End of the Pact of Paris

**T**HE PACT OF PARIS—alias the Kellogg-Briand Peace Pact—now at last appears to be as obsolete as the Code of Hammurabi. Abyssinia has appealed to the United States on the basis of it, pointing out that Italy, one of the signatories to the treaty by which war “as an instrument of national policy” is formally renounced, is plainly threatening to use war as the instrument of her national policy of subjugating the Ethiopian nation. And the United States has politely told Abyssinia that we will have nothing to do with that quarrel, and has referred the Africans to the League of Nations—knowing of the latter’s present impotence, which is due in no small part to America’s persistent refusal to take part in the League.

As Briand himself observed in 1928, the Pact of Paris never had any real teeth in it, because of its lack of sanctions. Prof. Shotwell, in his *War as an Instrument of National Policy*, well pointed out that the Pact did not abrogate the nations’ sovereign right to wage war, nor was it essentially different from the Holy Alliance of 1815—a solemn act by the Powers to ensure peace by maintaining the international status quo as long as possible. Indeed, by giving a false sense of security to individual citizens of the contracting nations, and an unsound rallying centre for radical pacifism, it has perhaps done more harm than good. Moreover, scarcely had the Pact been signed, on August 27, 1928, than it was made a screen for the development of an armament race of rapidly growing proportions, in which our own country is now among the leading participants.

We may as well face the facts. The Kellogg-Briand Peace Pact is a mere scrap of paper. The League of Nations, with America, Germany, and Japan outside it, is powerless to prevent war if any strong nation is determined upon it.

War between Italy and Abyssinia awaits only the end of the rainy season in North Africa. Does a second World War await only the end of the rainy season in the economic world?

### A Sane Fourth

**A**NOTHER FOURTH OF JULY has come and gone, and with it a national death toll of 216—the largest number of fatalities since 1932. How many were more or less seriously injured by fireworks we have no way of knowing, but

doubtless the figure runs well into the thousands as it has in previous years.

Most of these tragedies are unnecessary. It is true that automobile accidents and drowning account for most of the fatalities, but fireworks still claim their annual toll and probably most of the injuries can be laid to this cause.

At least one city of over half a million has taken the bull by the horns and completely outlawed fireworks of all kinds. In Milwaukee, for the first time this year, the shooting of even a small fire cracker was likely to bring a squad car and a fine, while severe penalties awaited those who sold any kind of fireworks. As a result only five fire cracker injuries were reported in the city, where in 1934 there were 164 and in former years the hospitals have been crowded with victims.

Although comparisons are odious, it is worth noting that in St. Louis, a city of comparable size having no law against fireworks, 317 persons were injured as compared with 540 last year.

Have we not as a nation become sufficiently mature so that we can celebrate Independence Day without the childish din of fire crackers, resulting in hundreds of deaths and thousands of injuries annually?

### A Happy Jubilee

**A** NOTABLE RECENT EVENT in the Northwest was the celebration of the fiftieth anniversary of the ordination of the Rev. G. Taylor Griffith. In addition to the celebration at Grace Church, which has been mentioned in our news columns, a magnificent celebration was held at St. Mark’s Church, Portland, in commemoration of Fr. Griffith’s first Mass half a century ago. An account of this happy jubilee is published elsewhere in this issue and we wish to take this occasion to congratulate Fr. Griffith on his fruitful ministry and unswerving witness to the Catholic Faith during half a century.

### Through the Editor’s Window

**A** SPECIAL CABLE to the New York *Times* reports a fervent plea that democracy should not be inflicted upon India, presented in the House of Lords by the Lord Bishop of Exeter. Illustrating his denunciation of the democratic form of government, the Bishop pointed to this country and said: “I would ask the Labor leaders to spend next autumn in traveling in the United States and going to some great city like Chicago. I saw there men starving, and yet just outside was the fertile province of Illinois, where I think they are burying their crops because they could not sell them. . . . One of the most interesting places I saw in Chicago was where gangsters went firing machine guns in a busy street. Why have they been able to do that? Because of Democracy.”

Well, that certainly throws new light on a subject that we thought we knew something about. In our innocence we had supposed that England, like America, was proud of its democracy and that it was not democracy but the corruption and breakdown of it that led to gangster tactics in the place that His Lordship so quaintly describes as the “province of Illinois” and elsewhere.

FROM HOLLYWOOD comes a delightful clipping telling about a “wedding chapel” in that vicinity “which in its way is unique.” A bit later in the clipping we find just what is unique about it, namely: “The altar is Episcopalian, the organ nondenominational.” We are not informed whether the pews are Protestant or the font Baptist.

A COMMITTEE is a thing that takes a week to do what a good man could do in an hour.

—Omar D. Gray.



# Church and State in Germany, Russia, and Mexico

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section of the Universal Christian Council on Life and Work

THE CHURCH-STATE STRUGGLE is not on the fringes of development in Germany or Mexico today. It is at the very center.

No one can understand what is happening in either country who does not understand this. The reason is not far to seek. The totalitarian state recognizes nothing above or beyond itself. It is the final source of authority, the guardian of morality, and the goal of all personal endeavor. The individual has no rights, no freedom of conscience, no appeal to anything above the state. God is to be permitted to remain in Germany only if he will salute Adolf Hitler. He is not wanted at all in Mexico where school teachers are being compelled to sign statements swearing that they are atheists. Russia has "abolished" God.

The object of this emphasis upon the state is to strengthen it as against all else. Many times in history the experiment has been tried of identifying patriotism and religious devotion. It is being tried in a new way particularly in Germany through the use of modern methods of propaganda, the press, the air, and the school.

The appointment of an official philosopher for the Nazi party—Herr Rosenberg—is not a mere gesture. It is not an incidental happening, relatively unimportant. It represents the systematic determination to replace Christian ethics, standards, patterns of thought and life with neo-pagan ones. The latter conform without any qualification whatever to the ideal of the authoritarian totalitarian state. Christianity will not conform so long as it is genuine. There is always a higher duty which the conscience of the sincere Christian is bound to recognize. Christianity, too, is universal. It teaches the brotherhood of man and cannot recognize the German Nazi nonsense about blood and race.

This past Easter season something almost unbelievable happened in Germany: a privilege, denied to Christians, was granted to pagans who openly denounce Christianity and all its fundamental teachings concerning man's duty to God and his fellows. At the Sport Palace in Berlin on April 26th the leaders of the new pagans, Prof. Hauer and his associates, were given a chance freely to advocate their doctrines. Twice during Easter week the air was available through the Propaganda Ministry, under "Mahatma Propaganda Goebbels" for speeches attacking Christianity and the teaching of the Churches. The same privilege was denied to the Church. Direct evidence of the way German pastors felt about this is afforded in the recorded telegraphic protest of the Wurtemberg pastors addressed to Hitler himself. They call attention to the facts mentioned and state that they regard this as not in line with the promises made in the past.

Of course a part of the program includes the handling of youth organizations. Everyone who has followed events in either Germany or Mexico is aware that strenuous efforts are being made—as in Russia—to control the mind of youth. As a result of this, if it succeeds, the rising generation in each land will be made to worship the state—not by bowing or singing hymns to it, but by recognizing it implicitly and explicitly as the source of all the highest values and standards.

Leaders of the Christian forces within Germany are more and more disillusioned as to what is going forward. At first they were so enthusiastic about Hitler that they supported him without hesitation. They took him at his word with regard to the institutions of the Church. Now they see that the result of what has been started will be disaster for the Church in any and every form. Their opposition to him is still properly confined to the questions at issue between Church and state. But strenuous efforts are being made by the Nazi leaders to make such opposition appear as treason. As a result, as the world knows, many arrests have been made.

So great have been the protests against this policy of anti-Christian persecution—following on the heels of a hateful and savage policy directed against the Jews—that even the inner circles of the Nazi party have been caused to give heed. Only recently the papers announced that some modifications were contemplated in the effort to meet this foreign criticism and pressure.

Notable as representing the Christian opinion of the opposition within Germany and of the Churches in other lands, has been the work of the Universal Christian Council. To this body, founded at Stockholm in 1925 and representing the beginning of a world federation of non-Roman Churches, has come the heavy responsibility of trying to maintain a friendly attitude toward the German people and of expressing the horror and dismay felt by all true Christians at what is taking place in the land of Martin Luther.

Those who care about religion and know that it alone can defend personal liberty and freedom of conscience in a totalitarian state will follow with concern the work which Churches, through this council, are doing today. More depends upon it than meets the casual observer's glance.

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## BRIEF SHOWING

**S**UDDEN the soul was caught in quietude,  
Knowing itself to be with deity,  
Part of His peace, held in folds of His Being,  
And knew the utter bliss of being loved,  
And loved in turn without a least desire  
Other than to be held and cherished thus.  
Authentic winds of Spirit caught the ear  
And what was hidden became manifest;  
But like the music of a book too deep  
For childish ears to comprehend, yet dear  
Because a loved voice gives a meaning to it  
In the cadence, dimly the heart knew  
What all the garden had been vocal of  
As like the music of the spheres it sang;  
"O cherished child of God, to love is all;  
So loved, to love again, to love again."  
And on the soul fell a shining and a peace  
And glory, glory, glory brimmed the world.  
O lucent world, O happy, happy soul,  
Whose altar flame, too frail, too flickering,  
Yet lights the sacramental agapé!

VIRGINIA E. HUNTINGTON.



## Sketchbook Pilgrimages

### Chicago Cathedral Shelter Mission

By Wil King

(See cover illustration)

THE STORY of the Chicago Cathedral Shelter is a long and pleasant one. I will give you bits that I have learned from the place itself and from the things I have heard and read.

When you visit this haven of help as you ought and I know you will, the story of the wonderful work carried on here shall be yours first hand.

In *King's Handbook of Churches*, published many years ago, we find, "a small stone church with a wooden chancel, on the west side corner of Peoria and West Washington streets, known as the 'Church of the Atonement,' embarrassed with debt and likely to fail, was bought, and on Easter, 1861, it was first occupied as the Bishop's Chapel."



THE OLD CHICAGO CATHEDRAL  
From "King's Handbook of Notable  
Episcopal Churches"

Continuing, we find that previous to this venture a site had been bought in what is now Chicago's busiest section. This location was not used because of the desire to build "farther out."

Had these Christian pioneers been able to vision the tremendous growth of Chicago, the final site would no doubt be occupied today by a commercial building.

The small sketch of the old Cathedral reproduced in this column is also taken from *King's Handbook*.

The name Cathedral Shelter Mission signifies much because it gives us a clue as to its location and purpose.

The word Cathedral carries the implication of its proximity to a building of that type or that it is a part of the Cathedral itself. In this we are correct because the present buildings are what remains of the first Cathedral erected in the United States, called SS. Peter and Paul, which was destroyed by fire. The buildings in use now are the old rectory and parish house.

The word Shelter, we find, means "that which protects or shields," and this, I am informed, is a great part of the work done year in and year out in providing a home, food, and clothing for homeless men.

The dictionary gives us, "the act of sending, or especially to propagate religion," as the definition of the word Mission. Once you know Canon Gibson and his associates you will know without question that this portion of the title is carried on with undiminished zeal.

In this district, ridden by squalor and poverty, surrounded by dilapidated buildings and monstrous signboards, the Cathedral ruins are not a pretty scene.

The entrance and arched gateway which is fast falling into ruin, however, make a pleasing arrangement, and this I have chosen for my sketch which appears on the cover of THE LIVING CHURCH.

In the past few years many people who had never known want have come to the Shelter for aid and to every worthy case assistance has been given.

Canon Gibson tells the story of a man once wealthy, who

(Continued on next page)

## Everyday Religion

### A Daily Rule of Life

THERE IS NO MISTAKING what Christ says to us when we turn to Him. It is, "Follow Me." Again and again He said it. Take St. Matthew's Gospel, for instance, and look up these passages: 4: 19, 8: 22, 9: 9, 16: 24, 19: 21.

### II. FOLLOW

It is something of a shock to us routine-driven moderns to see men dropping their business and taking time off to go about with a Teacher, to watch Him, listen to Him, give Him their company. By following they began to learn that the world's prime value is men's lives, and not fish or any other commodity. As they gave Christ their company, the disciples began to see—ever so slowly—how life might be salvaged and raised to its highest worth. The meaning of it crept into their souls. "I am come that men might have"—(not just fish and often too little of that)—but, "life, and have it in abundance."

The question for us is, What does Follow mean for me?"

Let us put aside all humbug and cant. In our hearts we know well enough what it means to follow. Every life has a master. It may be ambition, gain, ease, pleasure, necessity, some desired expertness, a certain security, some object of accomplishment. Some of these master inclinations are totally unworthy; others are good and praiseworthy in themselves. Christ's point is, that none of these drives deserves to be in the master class. No matter how plausible they are, they will fail us along the way, and leave us in the lurch at the last. Even the service of an earthly king—or of a nation—is not worth any man's pure devotion, unguided by the true Master.

In effect, when we turn to Christ we must hear Him declare: "By eternal right I claim you as my follower. Will you choose Me and have life? Or will you follow the others and have death in a desert?"

We must make up our minds about this, once for all, and renewing it day by day. We vowed it in confirmation: "Do you promise to follow Jesus Christ as your Lord?" "I do."

Look hard at the word Follow. It does not mean Lead.

No need to devise, invent, or work out any scheme.

There stands our Master. We are divinely equipped to recognize Him, to know that He is the Living King. To follow is to line up our own will power with His. Everyday life provides the stuff to work on; but the plan, the pattern, and the power come from Him.

It means a hard and fast rule, daily and hourly renewed, of being and doing everything—or not doing it—to suit His purpose. In other words, we take over more and more as our own the purpose of God. There is no conceit in this. God is able to lodge with us a growing sureness of His purpose.

But how? As the old Latin phrase has it, *solvitur ambulando*, it works out by walking. We may stumble, fall, run down blind alleys, get confused and go in circles—but never mind. God finds us, picks us up, forgives us, straightens us out, starts us off again *because* our set purpose and intention is to follow.

That brings us to the next point of the rule, LEARN.



# A Golden Jubilee

*The Rev. G. Taylor Griffith 50 Years a Priest*

(See editorial on page 28)

**F**R. GRIFFITH was ordained to the priesthood by Bishop McLaren in the Cathedral of SS. Peter and Paul, Whitsun Tuesday, 1885, and appointed priest in charge of the Cathedral congregation the same day. The Bishop himself was dean. Fr. Griffith urged the Bishop to make the Holy Eucharist the chief service every Lord's Day. He did so, and authorized Fr. Griffith to begin Trinity Sunday and to use Eucharistic vestments, the liturgical lights, and the unleavened bread, and to have the service choral. This makes the sung Eucharist with Catholic accessories in the Chicago Cathedral date back from the present Trinity Sunday exactly 50 years without interruption.

Fr. Griffith dedicated his priestly life to three chief objectives: First, to work unceasingly for the restoration of the Mass to its historic position as the chief service in the worship of the Church; second, the pastoral care of the poor and needy; and, third, the education of bright and worthy young men.

After leaving the Cathedral in Chicago, Fr. Griffith worked with the Rev. Fr. Ritchie at St. Ignatius', New York City, for three years, and by him was recommended to the Cowley Fathers in Philadelphia with whom he worked in St. Clement's parish. He was appointed local chaplain of the Iron Cross Guild for working men, the "Mothers," and the children. Fr. Griffith never ceased stressing the duty to hear Mass every Sunday. The children's Mass was sung at 9:15 o'clock, and the little tots thought of Fr. Griffith as "Father 9:15." The All Saints Sisters of the Poor were an immense help to Fr. Griffith in his work among the "Mothers" and the children. (Fr. Griffith is devoted to the religious, having lived and worked with both the Cowley and the Holy Cross Fathers and having had the valuable help of the sisters at different periods in his long ministry.)

In educational work, Fr. Griffith was associated with Dr. J. H. McKenzie at Howe Military Academy, and with the Holy Cross Fathers in their school for mountaineer boys near Sewanee, Tennessee. In connection with the latter work, one of his duties was to say daily Mass at 7:00 at St. Mary's Convent, five miles away. This necessitated Fr. Griffith's leaving the monastery before 6:00 o'clock either on horse-back or by buggy. By 9:00 he was back in the class room ready to begin his morning's duties.

The fact of the matter is that Fr. Griffith's entire fifty years in the priesthood have been spent working tooth and nail for the advancement of the Catholic religion.

Fr. Griffith is an associate alumnus of the University of the South, and a graduate of Seabury Divinity School. He did his liberal arts work in Toronto.

When the Rev. Fr. Arthur Ritchie and a few other priests organized the Clerical Union for the Maintenance and Defence

of Catholic Principles in New York City, Fr. Griffith was one of the original group of members in 1887. Except for him, the last survivor of that group was, we believe, the late Fr. Huntington, O.H.C. Fr. Griffith has been a member of the Anglo-Catholic Congress ever since its organization, is a member of the Confraternity of Catholic Unity, and also of the Confraternity of the Blessed Sacrament and the Guild of All Souls.

On Whitsunday, at 11:00 A.M., at Grace Memorial Church, Portland, Oregon, Fr. Griffith observed the 50th anniversary of his ordination to the priesthood and celebrated in the presence of the Bishop of Oregon and a number of the clergy. On Trinity Sunday, the 50th anniversary of his first Mass was observed at St. Mark's Church where Fr. Griffith made his church home in Portland upon his retirement in 1930.

Since coming to Portland nine years ago, Fr. Griffith has made himself useful as chaplain of the Good Samaritan Hospital, from which he withdrew upon his retirement in 1930. He continues to enjoy good health at 75 years, and is always ready and willing to officiate here and there whenever his old friend, Bishop Sumner, needs his services. He has liv-

ing with him a college graduate, the youngest of a dozen or more "boys" whom he has educated and all of whom are doing excellent work.

## Sketchbook Pilgrimages

(Continued from page 30)

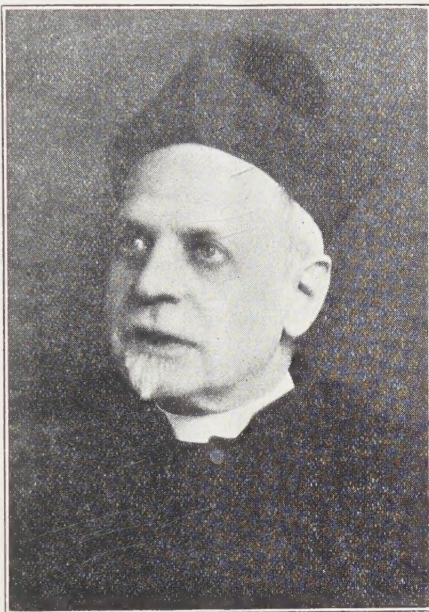
had lost his fortune through the stock market crash. He came and asked for assistance, which was given him, and two weeks after living on the premises he made the statement: "If I have lost my money for no other purpose than to find the atmosphere of the Shelter, then it was money well lost, for it has represented not only food for my body, but for my soul and mind."

This quotation expresses more adequately the feeling that takes hold of everyone coming in contact with the Shelter than any description I am able to give.

It is to be regretted that the quarters and chapel are so inadequate to the great needs and work carried on. Canon Gibson expressed the hope that some day a large auditorium and church may be built in order that the spiritual and physical needs of the unfortunate poor may be provided for sufficiently.

When you visit Cathedral Shelter Mission, leave your mite in order that this dream may become a reality. And if you are unable to come, let your postman take it to Canon Gibson.

And now, to those of you who follow me on my pilgrimages from church to church, I say farewell for a few weeks when I shall return with Eastern etchings and adventures. Perhaps I shall uncover forgotten historical events and deeds in which the coast churches played such a prominent part. And if I do, they shall be yours for the reading.



FR. GRIFFITH



# Books of the Day

Edited by Elizabeth McCracken

## Dom John Chapman's Letters

THE SPIRITUAL LETTERS OF DOM JOHN CHAPMAN, Fourth Abbot of Downside. Edited with an Introductory Memoir by Dom Roger Huddleston, O.S.B., of the same Abbey. Sheed and Ward, 1935. Pp. xiv-330. \$3.00.

DOM JOHN CHAPMAN is known to the world for his work in Biblical and Patristic studies, but this volume is not concerned with them in any way. It is given entirely to letters of spiritual direction, with the addition of a paper on contemplation, based on one of the letters, and an essay entitled, *What Is Mysticism?* The letters, some of them very long and detailed, are written to persons living in the world as well as to monks and nuns, all of whom appear to be in about the same phase of spiritual progress. They have passed beyond the stage when meditation is easy. They are suffering from aridity, distractions, and kindred difficulties. They are tempted to discouragement. The advice given is practically always the same, repeated with many variations. It may be summed up in a quotation from one of the letters: "We must wish to have the prayer God gives us and no other. A distracted prayer, a desolate prayer, a happy prayer—we must take everything as it comes. For our union with God consists in *doing* and *accepting* His will, moment by moment, all through the day. Nothing else matters" (p. 179). He frequently quotes Caussade on abandonment to the will of God. Dom John Chapman became interested in the study of mystical forms of prayer, in which he himself apparently had but little, if any, personal experience, and in 1912 set about gathering evidence on the subject from monks and nuns of his acquaintance and from persons in the world who were under his direction. On this basis, supplemented by study of the classics of mystical literature, he evolved his theories on the subject, which he incorporated in the paper mentioned above. Some of his views would seem to be peculiar to himself. The book contains also a long letter written to a Jesuit scholastic, in which the author sets forth the relationship between scholastic philosophy, modern philosophy, and Catholic theology. He appends an outline of Catholic theology—Thomistic, of course—intended as a basis for meditation. The editor includes a brief memoir of Dom John Chapman's life in his Introduction and promises a biography at some future time; and also another volume to contain his *Retreat* and further writings on things spiritual. The present collection of Letters breathes a strong and contagious faith. Its chief merit lies in the common-sense dealing with the trials that beset all souls who persevere beyond the earlier stages of the prayer-life. MOTHER MARY MAUDE, C.S.M.

## Governmental Budgets

THE BUDGET IN GOVERNMENTS TODAY. By A. E. Buck. Macmillan, \$3.00.

BUDGETS have been very much in the public eye and discussion during the last few years whether we look at the local, state, or federal government. A. E. Buck for years has been devoting his attention to a study of budgets, both as a member of the Institute of Public Administration at Columbia University, and latterly also as technical adviser of the United States Bureau of the Budget. He has given us the benefit of his long years of experience and study in a volume entitled *The Budget in Governments Today* which is a comprehensive discussion of the whole subject, not only as it has developed in the United States, but as it has been developed in other countries. The chapter containing the sketch of its origin and development is highly instructive and his consideration of the execution of the budget most valuable. He says that the essential characteristic of the budget is equilibrium. He further points out, however, that as soon as the budget has been voted, interest in budgetary equilibrium immediately begins to wane, especially in American practice. "Possibly," he says, "no attempt will be made during the entire fiscal period to ascertain if a balanced condition, the condition of making both ends meet, to use a homely expression, actually obtains in the operation of the budget." The volume is timely and worthwhile. CLINTON ROGERS WOODRUFF.

## Music and Worship

MUSIC AND WORSHIP. By Walford Davies and Harvey Grace. H. W. Gray. Pp. 255. \$2.00.

HERE IS A BOOK of importance by two of the leading Church musicians of England. Both have made names as choirmasters, the first is well-known as a composer, and the second is known everywhere as the editor of the *Musical Times*. The book has the distinction of fine style, and the greater distinction of weighty opinions on many moot questions in the field of Church music.

The work falls into three main divisions—General Survey, Practical Team Work, The Music: Its Choice and Rendering. The sections average six chapters each, and in them the whole field of Church music, theoretical and practical, is covered. It is clear from the outset that both writers are men of devout Christian faith; their approach to the subject is religious rather than professional. One of the delights of the book is its insistence upon worship as the great end in view; this emphasis appears in every chapter. The limitless opportunity, the heavy responsibility of the Church musician come to the front repeatedly. Consider this: "There is danger in the widespread failure to think of music as a reality. A Church melody is as real a thing as a chancel or a pulpit, and may be as real in influence for good or evil and as really a thing to be treasured, improved or banished."

Chapter IV, Words Said or Sung, is one that every clergyman might well read and re-read. It touches in no uncertain way on a heedlessness that is all too common in our day:

"'I went with my wife on Good Friday to church,' said one of the noblest and most famous men of our time. 'But the way they treated that glorious Psalm xxii was so terrible, that I could not go again!' . . . 'How is it,' a lady asked Dr. Corfe, 'That your choir sings so beautifully in tune?' 'Oh, it's against the rules of Christ Church to sing flat,' was the reply. And is it not against every rule of Christendom that words in worship should be uttered other than keenly, clearly, mindfully, considerately of all worshippers and their full powers? Whether said or sung, by one or many, words—together with their attendant silences—are the chief vehicle of public worship. The whole question of their utterance, as it exists today, needs to be considered from a sternly practical angle."

The chapter on Chants and Chanting is the longest in the book, and it is one of the most interesting. The authors are not partisan as between the Anglican and the Gregorian chant, though they devote more space to the former than to the latter. Their treatment of the Anglican chant is of course in line with the present day tendency of all the best English musicians—i.e., they stand for that care in bringing together verbal and musical accents, and for that easy and natural flow, that belong to what is known as "speech rhythm chanting." The practical directions for both this method and for Plainsong chanting are clear and helpful. The whole chapter is characterized by practicality and common sense.

Other noteworthy chapters are the ones on Hymns and Hymn Singing, and on Congregational Singing. There is evident in these chapters a gratifying conservatism as to the large use of folk-tunes for hymn purposes, as exemplified in certain recent English hymnals, and also in regard to the extreme developments in some of the new tunes. The authors say "the folk-tune vogue will pass in hymnals . . . and it is becoming plain that many of the new tunes are less good than they appear to be, and that certain of the old ones are less bad than we were led to believe." Of course this is by no means a wholesale condemnation of the fresh and beautiful tunes that are coming out in such large numbers in England, many of which Dr. Davies has included in *The Student Hymnal*, of which he is the editor.

This is a book that wide-awake choirmasters will want to own, to read, and to keep handy for frequent reference.

LOUIS E. DANIELS.

THE CAMBRIDGE UNIVERSITY PRESS has issued a paragraph edition of the King James version of the Gospels as number seventeen of the Cambridge miscellany. It is charmingly printed. (Macmillan, \$1.25).



# NEWS OF THE CHURCH

## Progress in China Shown in Report

Statistics Reveal Gains in All  
Places Where Communists Are  
Not in Control

**S**HANGHAI—The statistics of the Church in China for 1934 which have just been compiled by the statistical secretary, the Rev. Dr. M. H. Throop, show substantial advances in all places where the Communists have not been in control.

The dioceses of Fukien, Szechuan, and Kuangsi-Hunan have been very hard hit recently. The Communist menace in the diocese of Hankow has now largely abated and Church work is again possible outside of the large urban centers, but for a while recovery is bound to be slow.

### WORK DOUBLES, QUADRUPLES

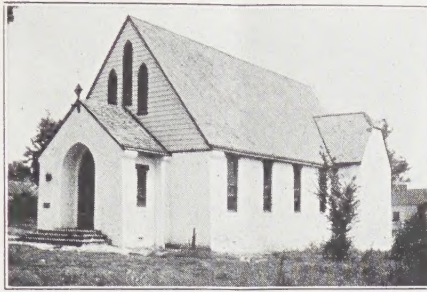
In the dioceses of Kiangsu (Shanghai), Hong Kong, Chekiang, and North China contributions for Church work have doubled during the past 10 years, while in the diocese of Anking they have almost quadrupled. It is interesting to note that the number of adult baptisms (those of converts) exceeds the number of infant baptisms (those of the children of Christian parents) in almost every case, but in the older and more strongly established dioceses the discrepancy is less marked.

Fukien still remains the largest diocese with about a quarter of the total membership of the Church. Second in numerical strength with almost one-sixth of the total membership but far ahead of all the rest in financial strength is the diocese of Kiangsu. Chekiang, Hankow, Hong Kong, North China, Szechuan, and Anking follow in order, with Shantung, Kuangsi-Hunan, and Honan far behind, while the new diocese of Shensi, supported by the Chinese Church Mission, naturally comes last.

A table showing the progress follows:

	Kiangsu (Shanghai *)	Hong Kong....	Chekiang .....	North China...	Szechuan .....	Hankow * .....	Shantung .....	Fukien .....	Kuangsi-Hunan .....	Honan .....	Anking * .....	Shensi .....	TOTALS .....
TOTAL CHRISTIANS													
1934 —	10,063	5,326	8,552	4,531	4,412	6,847	2,596	14,199	1,919	1,532	4,025	295	63,297
1932 —	8,779	4,871	7,497	4,005	5,580	6,146	2,410	13,283	1,695	1,265	3,073	457	59,061
1924 —	7,205	4,069	6,157	2,688	7,590	6,616	2,034	13,550	1,487	1,235	3,696	350	57,671
INFANT BAPTISMS													
1934 —	358	277	215	124	134	261	80	426	38	51	165	17	2,146
1932 —	300	250	271	97	228	290	67	505	58	24	131	7	2,228
1924 —	281	193	204	93	58	371	44	501	58	14	152	3	1,914
ADULT BAPTISMS													
1934 —	431	287	395	245	299	331	128	456	114	134	230	19	3,119
1932 —	284	290	361	215	283	296	85	401	138	53	215	32	2,653
1924 —	398	150	255	188	418	484	65	672	336	242	255	3	3,048
CONTRIBUTIONS (in silver dollars)													
1934 —	54,284	42,377	14,268	10,457	4,464	17,605	3,787	25,909	3,244	3,368	49,346	336	229,345
1932 —	35,486	40,643	11,355	4,362	4,732	17,619	4,013	21,349	3,705	3,310	17,271	284	164,125
1924 —	25,104	19,471	7,713	4,558	12,000	25,109	3,936	25,838	4,578	648	14,591	214	143,759

\* American districts.



NEW LONGVIEW, TEXAS, CHURCH

When a clergyman builds three churches in four years and four months that is some news. The Rev. Lawrence L. Brown as priest in charge of Trinity Church, Baytown, built an attractive brick church at Baytown in February, 1931. This church was struck by lightning and burned down in the fall of 1932. A new church was erected on the same site, and dedicated in the spring of 1933. The Rev. Mr. Brown accepted a call to Trinity Church, Longview, in September, 1934. The frame church, badly in need of repair, was sold, a new location secured, and the new Trinity Church was dedicated June 23d. The new building cost \$9,200.

## Washington Synod Meeting in Middletown, Delaware

MIDDLETOWN, DEL.—The 14th Provincial Synod of Washington will meet here September 10th to 12th in St. Andrew's School.

### Bishop of Washington Names Forward Movement Committee

WASHINGTON, D. C.—Bishop Freeman of Washington has appointed the following to serve on the diocesan committee for the Forward Movement: the Rev. Messrs. F. Bland Tucker, chairman, V. O. Anderson, Walter Archbold, H. Fairfield Butt, Edward Gabler, and Walter Plumley. In a circular letter distributed by the committee occurs this paragraph: "The Forward Movement is a special effort of the whole Church to revivify the spiritual life of its people. It is a call to deeper discipleship by reconsecration to Christ, believing that only so can the Church go forward. . . . Each individual communicant must take the Forward Movement and localize it for himself. He should not expect others to think and act for him."

## Pan-American Parley of Bishops Planned

Bishop Stewart Perfecting Plans for  
Observance of 50th Anniversary of  
Chicago-Lambeth Quadrilateral

**C**HICAGO—A great Pan-American Conference of Anglican bishops will be held here in the early fall of 1936 if plans now under way materialize.

The session would bring perhaps 200 bishops from all sections of the western hemisphere into conference and would be of great interest to the entire Christian world.

The House of Bishops has accepted an invitation from Bishop Stewart of Chicago to meet here in 1936. The meeting will commemorate the 50th anniversary of the Chicago-Lambeth Quadrilateral, which has been the basis for many of the discussions on Church unity.

In view of this anniversary, Bishop Stewart also has invited the Anglican bishops of Canada and South America to join in the conference. The session would relate itself to the Lambeth Conference of the entire Anglican communion, which is scheduled to meet at Lambeth in 1940.

### Oil Painting Presented to Bishop of Cuba on His 20th Anniversary

HAVANA—An oil painting of Bishop Hulse of Cuba was presented to him during the 29th annual convocation here June 21st to 24th in commemoration of his 20th anniversary as Bishop.

The Cathedral congregation tendered the Bishop a reception June 22d which was largely attended by Havana's English-speaking population.

The Ven. J. H. Townsend, the Rev. Jorge H. Piloto and E. G. Harris were appointed to perfect plans for the Forward Movement.

### Army Chapel Pews Dedicated

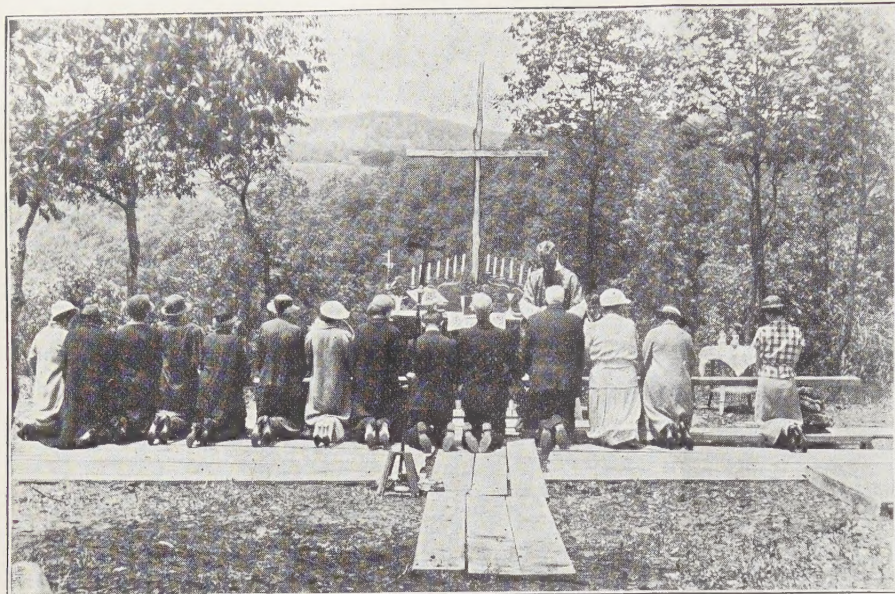
PLATTSBURGH, N. Y.—The pews of the Post Memorial Chapel at Plattsburgh Barracks were dedicated June 16th by the Rev. Wallace H. Watts, chaplain.

### Forward Movement Radio Broadcasts are Planned

CINCINNATI—Canon G. P. Symons, diocese of Southern Ohio, will broadcast on the Forward Movement July 21st, over radio station WLW, at 9:00 to 9:30 A.M., E. S. T.

Broadcasts on the Forward Movement will also be given on July 20th and 27th over WSAI, 8:30 to 9:00 A.M., E. S. T.





FIELD MASS IN MISSOURI HILLS

Churchmen from six Missouri counties gathered in a woodland retreat in the Texas county hills a few miles east of Mountain Grove for the Whitsunday Field Mass. The Mass also was in celebration of the beginning of the erection of a new church building by the congregation of the Church of the Transfiguration, Mountain Grove. The service, a view of which is shown above, was sponsored by communicants of the Mountain Grove church. The Rev. Roy H. Fairchild, of West Plains, who also serves the Church of the Transfiguration, officiated.

## 14 New Windows Placed in New York Cathedral

NEW YORK—Fourteen great stained-glass windows are at this time being placed in the nave of the Cathedral of St. John the Divine. These windows are among the finest and largest in any Cathedral in the world. Added to the eight windows already placed, these will bring the number of beautiful windows in the nave to 22. The glorious color effects are attracting wide attention, crowds of visitors coming to the Cathedral especially to see them. All the windows represent memorial gifts. The work on them is giving needed employment to a large number of artists, craftsmen, and workmen.

## Imposition of Totalitarianism on Churches Opposed by Baptists

COLORADO SPRINGS, COLO. (NCJC)—Attempts by governments to impose totalitarianism upon clergymen and Churches, with special reference to the Nazi government, were vehemently protested by delegates assembled at the Northern Baptist Convention at the closing sessions of the Convention.

Another resolution called for a national war referendum and an amendment to the Constitution which would provide for a popular referendum before a declaration of a war of aggression.

Growing tendencies to racial discrimination were deplored in another resolution which termed race prejudice "thoroughly un-Christian" and called for efforts by Baptists to "labor to make available to all races and minority groups in our country equal economic and educational advantages and equal opportunity in the securing of work, housing facilities and accommodations in public places."

## Nevada Lenten Offering is Largest Ever Given

RENO, NEV.—The Nevada Lenten Offering, amounting to \$541.19, was the largest ever given by this missionary district.

## Bethlehem-Harrisburg C. U. Elects

DANVILLE, PA.—The Bethlehem-Harrisburg Branch of the Clerical Union for the Maintenance and Defense of Catholic Principles at a recent meeting in Christ Church here elected the Rev. George F. Davis, rector of St. Stephen's Church, Mount Carmel, president. The Rev. Thomas Worrall, rector of St. Mark's Church, Lewistown, was elected vice-president, and the Rev. Alan H. Tongue, rector of St. John's Church, East Mauch Chunk, secretary-treasurer.

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## Priests' Institute Opens September 2d

Lecturers Include Fr. Joseph, Fr. Dunphy, and Fr. Taber; Membership Limited

KENT, CONN.—The fourth annual Institute for Priests will be held at Kent School here September 2d to 6th.

There will be three courses of lectures in the mornings, and a round table each evening with an address. Conferences will be held after luncheon, and the afternoon will be free for recreation. Fr. Joseph, Superior, O.S.F., will be the chaplain. He also will give a lecture course on Liturgics.

Other courses will be given by the Rev. William Dunphy who will give a course on Dogmatics, and the Rev. Grieg Taber who will give a course on The Priest in His Parish.

The membership will be restricted to 50.

## Southern New Jersey Laymen

### Form Catholic League Branch

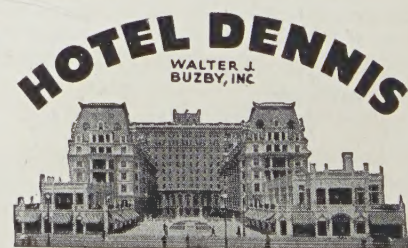
BURLINGTON, N. J.—Laymen from Southern New Jersey organized a branch of the Catholic Laymen's League in St. Barnabas' Church here July 2d. Richard B. Eckman, of Mt. Holly, is chairman, and Frederick Cooper, of Burlington, is secretary. Plans were made for a retreat for laymen in the fall.

### Fire Razes Nevada Church

DAYTON, NEV.—Fire totally destroyed All Saints' Church in this little mining town June 26th. Ten houses and the Miners' Hall were also destroyed. There is insurance of \$1,000 on the church.

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## Dean Carrington Quebec Bishop-elect

Eight Ballots Cast Before Synod  
Chooses Prominent Educator  
and Author

QUEBEC—The Rev. Philip Carrington, dean of the faculty of Divinity at the University of Bishop's College, Lennoxville, was elected the Lord Bishop of Quebec by the Synod of the diocese meeting June 11th in the Cathedral Church Hall.

Eight ballots were cast before Dean Carrington finally received the required two-thirds majority and once elected his appointment was carried unanimously amid scenes of enthusiasm on the motion of the Rev. L. M. Pepperdene, seconded by Archdeacon F. G. Scott.

Right from the first ballot, Dean Carrington was always in the lead and he was never removed from this position by other candidates for the bishopric, but it was not until the taking of the eighth vote that he was

given the necessary two-thirds majority.

Dean A. H. Crowfoot, who had consistently received quite an amount of support from the Synod, withdrew his name from the list of nominations during the evening and Principal McGreer of Bishop's College, Lennoxville, also withdrew.

Dean Carrington was born in 1893 at Lichfield, in the English Midlands, but at an early age he went to live in New Zealand. He had a brilliant scholastic career and held important appointments in the Church in New Zealand and Australia before his appointment to Bishop's College in 1927. He also is the author of several books.

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## Scottish Leaders Give Views on Conferences

Presbyterians Had Insisted on Recognition of Orders Before Any Discussion

LONDON—The Primus and the six other bishops of the Episcopal Church of Scotland have published their comments on the conferences between representatives of the Anglican communion and of the Established Church of Scotland.

In 1933 the Presbyterian General Assembly demanded, before any discussion, "the recognition of the validity of the Orders and Sacraments of both Churches."

The bishops naturally feel that this resolution prejudged the discussion before it began. Points were assumed as agreed which, in their opinion, required further discussion. They regard as particularly misleading the stress which was laid on the fact that the conferring communions were both "established." They rightly insist that the value of the conferences lay in the attempt of communions differing in their conception of the Church and its ministry to seek a basis on which they could agree. With regard to exchange of pulpits, the canons of the Scottish Episcopal Church are quite definite. Only a very limited opportunity for such practice is permitted, strictly on condition of diocesan approval.

## Bishop Spencer Preacher at Wyoming Convocation

LARAMIE, WYO.—The 26th annual convocation of Wyoming was held in St. Matthew's Cathedral, Laramie, June 9th and 10th. Bishop Spencer of West Missouri was the preacher at the opening service June 9th.

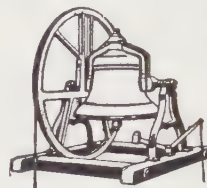
In the evening Bishop Schmuck of Wyoming delivered his annual address to the convocation in which he stressed the fact that social security, so much hoped for in the country and the world, could only be accomplished and realized first through spiritual recovery in the Gospel of Jesus Christ lived out among men.

The Bishop's report showed continued strengthening and growth of the Church's work in Wyoming and reported full activity in every field and the continuance of all diocesan institutions during the past year.

The council of advice was continued as in the past except with the addition of Dean Eric Montizambert of the Cathedral who was appointed a member.

Deputies to the provincial Synod are the Rev. Messrs. A. E. Pawla, B. P. Tyler, V. G. Lewis, R. E. Abraham, and N. L. Chowenhill.

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The United Thank Offering Number of THE SPIRIT OF MISSIONS will appear about October tenth, but already Churchwomen are earnestly promoting interest in it, determined that no summer inertia shall prevent its being the most widely-read of all U.T.O. numbers.

Miss Lindley will tell what the U.T.O. has meant to the Church throughout the world; Mrs. H. H. Dodge of Scarsdale, N. Y., will suggest methods of promoting the Offering; twenty U.T.O. missionaries will contribute to a symposium on The Missionary's Life; a Diocesan Directory of U.T.O. workers will be a feature of special interest and value; and many other feature articles, with profuse use of illustrations, assure that this United Thank Offering Number will be intensely interesting, truly inspiring, highly informative, and thoroughly indispensable.

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## Triumph Pervades Huntington Funeral

**Members of Religious Orders Keep  
Watch; Presiding Bishop Cele-  
brates Requiem**

**N**EW YORK—Triumph and joy characterized the funeral services held for the Rev. James Otis Sargent Huntington, founder of the Order of the Holy Cross, who died in St. Luke's Hospital June 29th.

The body lay in state in the Chapel of St. James of the Cathedral of St. John the Divine from the morning of July 1st until the hour of the funeral July 2d. The day watches were kept by nuns, the night watches by monks belonging to the several orders in America. A constant stream of men, women, and children visited the chapel, to kneel beside the bier and pray.

### MONKS AND NUNS ATTEND

Notwithstanding the season of year, there were almost 1,000 persons present at the funeral services in the Cathedral July 2d. Among them were members of the Community of St. Mary, of the Sisters of St. John Baptist, the Holy Nativity, St. Anne, St. Margaret, and the Poor Clares. They occupied the front seats in the crossing. In the choir with the vested clergy were members of the Franciscans of Little Portion and St. Barnabas' Brotherhood. In the procession were nearly 100 vested clergy, who preceded Bishop Lloyd, Suffragan of New York. Relatives of Fr. Huntington who were present were his sister, Mrs. Ruth G. H. Sessions, his nephews, James, Barrett, Frederic, and Paul Huntington, John Sessions, and three great-nephews.

At the hour for the services, the body, in a casket covered with a purple pall, was brought into the choir by the members of the Order of the Holy Cross. The Rev. Dr. Robert F. Lau of the Cathedral staff read the sentences. Fr. Huntington's nephew, the Rev. M. Paul S. Huntington, rector of Christ Church, Red Hook, read the lesson. At the Requiem Mass which followed, the Presiding Bishop was the celebrant. The Rev. Dr. Spence Burton, Superior of the Society of St. John the Evangelist, read the epistle; the Rev. Edmund C. Whittall, Acting Superior of the Order of the Holy Cross, read the gospel. There were no flowers, and no music except the organ.

At the end of the services, the body was borne by the members of the Order of the Holy Cross from the choir, down the whole length of the great nave to the west door of the Cathedral. The vested clergy and the two bishops escorted it. The members of the religious communities other than Holy Cross followed it, with Fr. Huntington's relatives.

The body was taken to Holy Cross Monastery and placed in a chapel in the crypt of the monastery chapel. It is expected that a tomb will be built in the chapel itself, for interment.

## How to Stop Leaks in Church

### Membership Explained by Priest

**BOSTON**—How to Stop Leaks in Church Membership was the pertinent title of four short addresses by clergy of the archdeaconry of Lowell, holding its 81st meeting recently. The Rev. George O. Ekwall, one of the speakers, offered suggestions which have been satisfactorily tested in Christ Church, Waltham: accurate records with an annual checking of the communicant list and the tracing of lapsed members, an annual spiritual canvass, greater care in assigning activities in order to keep interest keen, and the utmost care in the preparation for confirmation. Of his communicant list for the past years, only eight per cent, mostly adolescents, had lapsed.

### Hannah More Academy Commencement

**BALTIMORE**—The Rev. Dr. Churchill J. Gibson, rector of St. James' Church, Richmond, Va., was the speaker at the Hannah More Academy commencement June 4th. Bishop Helfenstein presented the diplomas to 11 graduates.

## New England C. B. S. Service

**BOSTON**—Under the auspices of the New England province of the Confraternity of the Blessed Sacrament, an evening service in observance of Corpus Christi was held in the Church of the Advent, Boston, June 23d. The Rev. Benjamin I. Harrison, rector, was the officiant; the Rev. Grieg Tabor of All Saints', Ashmont, deacon; the Rev. Charles O. Brown of Trinity Church, Haverhill, sub-deacon. The Rev. Sidney Atmore Caine, priest in charge of St. Margaret's Church, Brighton, was master of ceremonies. The Rev. Spence Burton, Superior, S.S.J.E., preached.

### Maryland Conference

**BALTIMORE**—Under the auspices of the Forward Movement, a conference of about 40 clergymen was held in St. Thomas' Church, Garrison Forest, June 3d. Bishop Helfenstein of Maryland celebrated the Holy Communion and the meditations were conducted by the Rev. Roger A. Walke. Later various problems connected with diocesan and parochial work were discussed.

## Church Services

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses: 8:00, 9:00, 11:00 A.M., and  
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
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Sunday Masses: 7:30, 9:30, and 11 A.M.  
Week-days: 7; Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### NEW YORK

#### The Cathedral of St. John the Divine,

Amsterdam Avenue and 112th Street  
New York City  
Sundays: 8 and 9, Holy Communion, 10, Morning Prayer, 11, Holy Communion and Sermon, 4, Evening Prayer and Sermon.  
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10), 9:30, Morning Prayer, 5, Evening Prayer, Organ Recital, Saturdays, 4:30.

#### St. James' Church, New York

Madison Avenue and 71st Street  
THE REV. H. W. B. DONEGAN, Rector  
Sunday Services  
8:00 A.M., Holy Communion.  
11:00 A.M., Morning Prayer and Sermon.  
Thursdays and Holy Days  
12:00 M., Holy Communion.

#### St. Thomas Church, New York

Fifth Avenue and 53d Street  
REV. ROELIF H. BROOKS, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion;  
Noonday Service 12:05 to 12:35.  
Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street  
REV. G. P. T. SARGENT, D.D., Rector  
8 A.M., Holy Communion.  
11 A.M., Morning service and sermon.  
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

#### Trinity Church

Broadway and Wall Street  
In the City of New York  
REV. FREDERIC S. FLEMING, D.D., Rector  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Week-days: 8-12 (except Saturday), 3 P.M.

#### Church of the Incarnation, New York

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#### Church of St. Mary the Virgin, New York

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Sunday Masses, 7, 9, and 11 (Sung Mass).  
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).  
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.  
High Mass, 11 A.M. Evensong, 4 P.M.  
Daily: 7, 9, 12:30, and 5.  
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street  
VERY REV. HENRY W. ROTH, Dean  
Sunday Masses: 7:30 and 11:00 (Sung Mass and Sermon).  
Week-day Mass, 7 A.M.  
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.



## + Necrology +

*"May they rest in peace, and may light perpetual shine upon them."*

### EDWARD W. BABCOCK, PRIEST

TROY, N. Y.—The Rev. Dr. Edward Wilcox Babcock, for nearly forty years rector of the Church of the Holy Cross, died in the Samaritan Hospital here, June 16th, as the result of injuries from a fall.

Born at Westerly, R. I., June 6, 1852, Dr. Babcock was 83 years old at the time of his death. He was prepared for college at Phillips Andover Academy and was graduated from Brown University in 1874 with Phi Beta Kappa honors. He attended Berkeley Divinity School, from which he was graduated in 1879, and received his Doctor of Divinity degree in 1931.

He was ordained deacon in 1879 and priest in 1880 by Bishop Williams, of Connecticut. He served as assistant at St. Andrew's, Meriden, Conn., two years; was rector of the Church of the Ascension, New Haven, from 1880 to 1884; assistant at St. Thomas', New Haven, 1884 to 1886; assistant at the Church of the Heavenly Rest, New York, 1886 to 1890; rector of Calvary Church, Stonington, Conn., 1892 to 1896; and for the remaining years has been at the Church of the Holy Cross, Troy. Dr. Babcock was the second rector of the Church of the Holy Cross, succeeding the Rev. Dr. John Ireland Tucker.

Dr. Babcock was married in 1890 to Miss Fannie B. Starr, who survives him.

The burial service was from the Church of the Holy Cross, Bishop Oldham of Albany, officiating, assisted by the Rev. Nathaniel B. Groton and the Rev. Dr. Henry R. Freeman. Interment was at Westerly, R. I., the committal being by the Rev. Nathaniel B. Groton and the Rev. John M. Groton. A score of the diocesan clergy were vested and took their places in the chancel and many others were in the large congregation attending Dr. Babcock's burial service.

### L. B. EDWARDS, PRIEST

PROVIDENCE, R. I.—The Rev. Levi Brooks Edwards, rector emeritus of the Church of the Transfiguration, died in the Homeopathic Hospital here June 17th after an illness of many months.

Of Methodist faith in his youth, he was graduated from Drew Theological Seminary, Madison, N. J., in 1887, coming to that institution from Rutgers College. Ordained in the Episcopal Church in 1895, the Rev. Mr. Edwards came that same year to St. Thomas' Church, Providence. Later he served 10 years as a diocesan missionary, establishing many missions throughout the state. In 1910 he became rector of the Church of the Transfiguration, and during his rectorship the present attractive stone building was erected. In 1915 he married Miss Grace Parker who died three years ago. The Rev. Mr. Edwards is survived by a sister, Mrs. Elizabeth Small.

### MRS. MARY E. DOLAN

RICHFIELD SPRINGS, N. Y.—Mrs. Mary E. Dolan, mother of the Rev. C. E. S. Rasay, died at their home here on June 13th, in her 99th year.

The burial service was from Emmanuel Church, Little Falls, June 17th, her son, who is her only survivor, taking the service.

Fr. Rasay had been rector of Emmanuel Church for 30 years, during which time his mother resided with him, and since his retirement five years ago they have lived in Richfield Springs.

Burial was at Watertown, N. Y.

### Japanese Brotherhood Conference and Camp Will Open July 15th

TOKYO—The Brotherhood of St. Andrew in Japan will hold its third annual Summer Leadership Training Conference and Camp from July 15th to 20th at the Seikei-ryo, Lake Yamanaka. The theme of the conference will be Building the New World for God. The Rev. Dr. Takaharu Takamatsu, chaplain of St. Paul's University and nationally known leader of young men's work, will give the four series of daily addresses at the morning sessions. The Rev. Fr. Tetsuzo Takeda, S.S.J.E., recently returned from several years of study in North America, has been asked to become chaplain.

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## ANNOUNCEMENTS

### Caution

LINDLEY—Caution is suggested in dealing with a man introducing himself as a brother of Miss Grace Lindley, of the Woman's Auxiliary. Further information may be obtained from the Department of Publicity, National Council, 281 Fourth Avenue, New York City.

### Died

HOWARTH—FANNY CHILD PERKINS, at her home, Birmingham, Michigan, June 28, 1935.

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## Miscellaneous

SECRETARY-STENOGRAPHER to clergyman, or organization doing Church work. References. Miss EVELYN E. HARTLEY, 93 Hedley Ave., Manton, Providence, R. I.



## Dr. Selden P. Delany, Former Anglican, Dies

NEW YORK—The Rev. Dr. Selden Peabody Delany, who left the Anglican Church and was ordained a Roman Catholic priest, died here July 5th.

Dr. Delany was rector of the Church of St. Mary the Virgin here and editor of the *American Church Monthly* until 1930. He was dean of All Saints' Cathedral, Milwaukee, from 1907 to 1915.

## Church Society for College Work Files Incorporation Petition

PHILADELPHIA—A petition to incorporate under the laws of the state of Pennsylvania a Church Society for College Work has been filed here. The society seeks promotion of "knowledge and acceptance of Christ's religion and in other ways to strengthen the work of the Protestant Episcopal Church in colleges and universities and to establish a Fund for that purpose."

Among the immediate objectives of the society are the following: to assist in the placement of clergymen, laymen, and women workers who will minister to students in college and university centers; to continue to emphasize the strategic importance of college work to the Church; to aid the movement for Christian conferences and retreats for college students by increasing the scale of these meetings and in some cases by starting new conferences; to recruit for the ministry; and to raise money for the support of the work.

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